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OUR EDUCATIONAL TASK

As Illustrated in the Changing South

BY

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FOREWORD

THE TITLE borne by this book may not sufficiently tell the reader what to expect. A word of explanation seems called for. The effort herein made—admittedly too brief to succeed—is to bring together three things into one consistent outlook: the failure of our industrial civilization thus far to satisfy, the problems which face the South as it is now reëntering the swift of the world current, the task consequent from both for education.

The contents of the work were originally prepared for delivery in three lectures at the University of North Carolina in 1928 as the Weil Lectures on American Citizenship. The theme, as first conceived, was that of an education for the changing South. But as preparation proceeded it became more and more evident that to treat the topic adequately as well as to distinguish the resulting work from a preceding one of the author's, the chief *motif* must be the unsatisfactory character of our contemporary civilization. This having been decided, the South then entered as supplying the scene and local color, not otherwise as to essential argument.

The task thus set for education is to work at the upbuilding of a civilization. It is perhaps customary to think of education more narrowly, especially as confined (so the conception goes) to the younger and now irresponsible and ineffective members of society, and these shut up in school houses, separated from society and its life and having with it only remote and preparatory connection.

A different view is meant here, that education is actually life desirably carried on with ever more conscious intent to improve itself as it goes. Such an education begins, of course, with the tender years but should continue throughout the years that follow, building itself more and more on the insistent problems of social life. Being life and so inextricably interwoven with surrounding life, this education will—in the degree that it is sincere and alert—not consent to stay within any one house nor be cut off from its surrounding life. On the contrary, it will ever seek to enlarge its view and its consequent intentional connections with the world about it. This education will use the school but will at all times extend beyond it and for each individual will eventually outgrow it. In every experience this education will seek to unite thought and

action in their essential life unity, for otherwise thinking has neither adequate origin or test and educative responsibility has neither point nor possibility. This process carried on ever more and more broadly and efficiently is the plan herein conceived for discharging our educational task.

Any who have read the author's *Education for a Changing Civilization* will see in comparison that in the earlier work the topic treated was the fact of change and how to face the consequences of that fact, whereas here the effort is rather to deal with the worth of our changing civilization and what to do about it.

W. H. K.

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OUR EDUCATIONAL TASK

I

THE PROBLEM OF OUR TIMES

THE AIM in these lectures is to face soberly a certain situation and the problem which it sets.

The situation is our present time, a theme in many of its aspects already much before us. How shall we see the present situation? And what is the problem it thus sets? With science to guide us, ours has become the most successful material civilization in history. In ingenuity, variety, and quantity of mechanical and large scale production, it has no rival. Meanwhile, however, we have for good or ill loosed ourselves in great measure from the old moorings of morals, religion, and philosophy. We face life questioning. Education, being dependent on philosophy for its outlook, feels in like measure uncertain of itself. To be sure, the same science which has brought the new industrial efficiency has taught education also how better to prosecute its ends—its hitherto accepted ends —and many educators are in this new efficiency lulled to a state of ease. But what in fact to

seek, now that old aims are confused, there we grope, uncertain. This question of what to seek, needed to give to endeavor any adequate point and aim, lies beyond the science of statistics or of controlled experiment. Until it is answered, "efficiency" can have no meaning. If possible we must reduce the present disorder to some consistency of outlook. Only thus may we know as individuals how to govern ourselves, or as citizens how to work with our fellows, or as helpers of youth how to guide their education.

A closer view may make clearer both situation and problem. Our civilization is astir, assertive, noisy, at times blatant—all this partly from new releases, partly from hitherto unknown wealth with which to indulge. "Successful" it counts itself. Outwardly it seems satisfied, and more than satisfied, cocksure. "Is not this the best possible age in the best possible of worlds? Is not this great Babylon which we have built?" Inwardly, however, there is another story. Many are not quite satisfied, are not altogether happy. We have much goods, but life is not altogether good. There seems a growing uneasiness and unrest, apparent even among the less discerning, more conscious among the more sensitive

ones. In many directions we find yearnings for a clearer, more satisfying conception of life. It is this striving for a better view of life with its proper educational program—this is the chief concern of the present inquiry.

So stated the problem is exactly the problem of modern life. It concerns all peoples everywhere, for science and machine production cannot be isolated. The task of these lectures, however, is restricted. One group must serve as sample for the rest. The South of today, the child of the old Confederate South, is the specific situation in which this problem of modern life will here be discussed. The essence of the problem, however, remains the same even though the details of the setting are peculiar to the group treated. This narrowing must carry with it the natural warnings: to the outsider that he take care not to lose the essence amid the unfamiliar particulars and to the Southerner that he not lose the essence as Southern deficiencies are noted; any other group so treated would show its analogous quota of weaknesses. It is a matter not simply of added interest that the South faces this problem in some sense as a novelty. In this fact we have fresh reason for taking stock. A period

of partial isolation is clearly ending. Science and machine are agencies that are now bringing the South once more into a fuller fellowship with the rest of the nation and the world. But the entrance into the new fellowship is exactly the entrance into this new machine civilization with all its problems. In some degree the South can pause and think and plan before it enters.

The treatment proposed is four-fold: (1) a broad view of the situation and its problem, this to get better the lay of the land; (2) a closer attempt at an analysis of the problem; (3) whatever hints we can get as to where the solution may lie; (4) some suggestions as to the kind of education that seems accordingly needed.

It will not be out of place for the writer to say at the outset that his expectations are moderate. So far as concerns the more essential situation and its problem his contribution can be but small. The main effort here will be to define and state the problem. As for a solution, that is even more difficult; possibly none is to be found, nothing beyond the hope of a continual bettering. As a Southerner the writer is glad to do his bit if only he may help to analyze the situation in a way that good may better come.

In short, the effort here is the attempt to envisage in terms of the South of today the present status of the age-old, ever-new, all-important, all-inclusive problem of finding such an outlook on life as will best serve to guide the prosecution of life and education in the immediate future.

II

THE SOUTH IN RELATION TO THE WORLD SITUATION

THE PRESENT age is one of unprecedented ferment and change. The world current runs more strongly and swiftly than ever before.

As for the South, it stands, as it were, on the brink. It is about to reënter the world current. Or rather and more precisely, it is about to enter more fully into the swift of the current on more comparable terms with the rest.

There was a time when the South was in that current, in certain respects in the swift of it. But, dropping the figure, about a century ago a defense of slavery began to bring isolation. Still until 1861 there was wealth, culture, friends, standing. Then came war with its destruction, and later Reconstruction and worse. Wealth and position vanished. Isolation became a fact.

The contrast of this unhappy plight with the past drove the section into an unwholesome subjectivity. "Defense mechanisms" too often took the place of constructive thinking. Memories of the past instead of acting as a stimulus to effort

served only too often as a solace. What would in unkind terms be called an "inferiority complex" brought its strange, sad compound of sensitivity to criticism, protective boasting, and a timid shrinking before the really great tasks that confronted. Sick at heart, almost hopeless, the South withdrew into itself. A unified effort at self-defense, apparently justified under conditions existing at the time, increasingly effected a stagnant orthodoxy along all lines.

Poverty, already ample to maintain this evil state was, in the judgment of clear-eyed critics, even increasing.[1] The old order and its traditions were giving way. As yet nothing was adequate to take its place. This was the South of the writer's own boyhood and young manhood. For the many the situation gave little stimulus or hope.

Now a new day comes. Many young Southerners will not even recognize my picture of the past. For a generation wealth has been slowly increasing. In favored places it hastens. Great increase of wealth through a new industrialization heralds new things, already much in evidence here in North Carolina and in places else-

[1] Senator Benjamin Hill of Georgia in the early eighties judged that the sun set each day on a poorer South.

where. The South once more feels the pulse of bounding life.

Looking to the nation outside the South, we see that a really new world confronts. As history goes, probably no such difference has ever come in so short a time to any people, an unparalleled rapidity of change, new machines and comforts and conveniences beyond compare, wealth beyond anything hitherto known. But there is that other side to the picture. We hear on all sides "old moorings broken," "jazz age," "machine age," "revolt of youth," "Europe fears Americanization." Without accepting the whole indictment, we can and must admit that not all is right with the new civilization. It certainly lacks unity. There is no sureness of aim or vision. Among the more sensitive there is cause for much trouble.

With the South thus about to leave its old isolation and take its just place in this new order there comes a vital question concerning its relation to the new order of things, a question urgent just at this juncture because consideration if postponed may soon prove too late.

In this new order what part shall the South play? This new civilization, like all else among men, is in part fixed and inevitable, but at the

same time is in part plastic to thought and endeavor. The future that beckons is in some measure under our control. The South, now before its new habits are set in their new lines, must ask itself how it is to look upon the new order and what part it shall play in that order. Shall the South be swallowed up into the larger mass, as is now too much taking place, and by imitation become merely indistinguishable from the rest? Or shall the South in the new order seek to create and preserve an individuality of its own? There is here no wish or plea for continued separation and isolation; let us have done with that for all time. No, the plea is for something fine, not ignoble, for something too that concerns not simply the South but each part in the whole, —a suggestion and aim difficult to achieve to be sure but necessary of attainment if industrialization is not to reduce our whole American civilization to one drab uniformity of merely efficient production and distribution of bodily comforts and conveniences.

The plea here is for the creation and preservation of individuality. Such a conception of individuality as here used may be asserted either of a person or of a group (at the best it requires both together). Moreover, this individuality

must be born of its relation to the environment. Not, let me hasten to add, as the cause-and-effect product of the situation conceived in fixed-in-advance and physical terms. No such deterministic point of view could suffice. So to take things would negate individuality. Rather will the relationship of the individuality to the environment be that of the artist to his material as stuff with which to work. True enough, the situation will set its limitations, the outcome must be appropriate to the material. But comparing artist with artist there are, within the limits fixed, infinite possibilities as to variety and excellence of outcome. What shall actually result is for the creative work of the artist to say. So in the case before us, what the South shall show is for the Southern people to say. It is they who must create the new South and with it the individuality we here seek.

How is individuality built? It is a back and forth process between artist and situation in which both undergo transformation. As the artist molds the situation into new form he re-builds also himself. The two go together, one and the same act of creation. In this back and forth of making it is meanings that carry the divine fire. The artist creatively senses

in the situation meanings that suggest to him its possibilities and its obstacles. The meanings thus got are integrated, again creatively, with meanings already present: a vision is born. In their varying kinds these messenger meanings are as rich of content as life itself, for they carry life. Refined meanings embodied in material give the new situation, the new South. Refined meanings integrated within into one consistent unique whole build the individuality. Looking backward, the artist is part of all that he has met. Looking forward, he creates himself—as he works—out of his vision and his effort. In this way individuality worthy the name comes into being.

The individuality which we are now wishing the South to build must include within itself the wholeness of a satisfying outlook on life and at the same time must take adequate reckoning of all the demands of the situation. It must then include the integration of all life's meanings, geographic and economic no less than historic and spiritual, into one characterizing outlook. To the degree that this individuality is in fact effected, each resulting meaning will in like degree uniquely reflect the whole. The distinguishing and integrating outlook will, as

with any work of art, so pervade each part as to bring all to unity, part with part into a unified whole that may be seen and felt as such by the discerning eye and soul.

The integration of meanings as here sought for the South implies a choosing, a self-directing which takes conscious account of all pertinent meanings. The element of conscious account is here intentionally stressed. The opposite is servile imitation, wholesale and indiscriminate acceptance, without sense of felt significance or the conscious weighing of values. The integration sought is such a weighing of value and significance in the light of all pertinent facts as promises best for the total and at the same time gives to each part its due place and character, all fitting together. Since nature and history necessarily differ from place to place the individuality of any one section or locality should on this count, if for no other, differ from all others. Much more, however, is to be expected from the subtler differences that characterize cultivated humans. The possibilities of difference here are truly infinite. It is not, of course, difference as such that in this conception is sought. This mere difference will as such be a matter of no concern, neither to be sought nor to be avoided.

But if the conscious accounting and integrating of pertinent meanings be sufficiently attended to by sufficiently cultivated persons, the result as a whole must in any one case be different from the result in any other case, must in fact be truly unique, as any masterpiece in any realm is unique. The word masterpiece is perhaps as good a single word as could be chosen to indicate the individuality that is here contemplated. Each group should show to the rest of the world its specimen of the common civilization as a unique master-work of art.

The conception here advanced would not only allow and expect but even demand that each subordinate group show its uniqueness within the whole. Our whole nation should build itself into one individuality. Within it, the several sections should each have their own distinct individualities, and within these in turn distinct smaller unities. There need in fact be no limit. Each individual human should make of himself a similar masterpiece. This is not to deny that in fact there will be grades and degrees of individuality achieved. Each group as an organization will in some sense be unique just as each human organization is unique, but there will be degrees. Particularly will there be degrees,

differing greatly from each other, in which or to which the meanings potentially involved are in any situation actually perceived and integrated. It is the higher degrees of this process which alone can give the individuality here sought. It is the absence of this which we now so much deplore as we travel from part to part of our huge country. A sameness rules. The meanings of things have been merely copied. Integration has been exactly overlooked. And life is accordingly by so much mean and poor.

Herein as I see it lies the chance for the South to play a man's part in the new order, to reassert a just share in the leadership of the nation. The building of such an individuality is task enough to call forth all latent endeavors. And there is basis of hope to be found in the situation. The new outlook and hopefulness give a new buoyancy. The new wealth and leisure afford once more opportunity for the needed cultivation. Memory of the old tradition yet remains to encourage endeavor. Moreover, there is available even now some actual cultural material remaining from the past which, suitably utilized, could enter into the new integration. In spite of great losses there is yet to be found a considerable remnant of the old social culture. True enough

a new generation too often renounces it for rouge and loudness, but for all that much remains. A small amount is widespread, while more is concentrated in favored spots. Properly encouraged and directed these remnants of a better past can flourish again. Life yet remains in them waiting to be called out by the warmer sun of better opportunity and renewed approval.

In connection we may pause to restate the obvious, that civilization has need not only of methods of scientific attack and of industrial production, but just as truly—more truly if we must choose—for those ideals and standards which especially concern the living together of man with man. Naturally I had always wished to believe that the old South had something to contribute along this line. Recently I have found two quotations which tend to give substance to my hopes and wishes. They seem to be testimony not only to the achievement of that older day but testimony as well that "refinement," certain philistine moderns to the contrary notwithstanding, must have a permanent place in any worthy civilization.

The first dates back to 1846, the words of a British traveler regarding Richmond, Virginia. Please note the italics (which are mine).

The society of Richmond adds the warmth and fervour of the South to that frank and ready hospitality, which is characteristic of American society in general. . . . In Virginia, *convention is perhaps more than anywhere else subjugated by the heart.* It is astonishing how soon each party in an assembly appears in his or her real character. . . . *In no other place has it ever appeared to me that life was so little disfigured by masquerade. The thoughts are accorded a freedom of utterance, which is never abused, and dislikes and partialities come equally to the surface; the one not being smothered, the other not concealed.* He must look into himself for the cause, who does not feel himself at once at home with his frank and hospitable friends.[2]

The other quotation is modern.

In the best circles of our South the harmonization of the demands of different egos has become a fine art. The way in which a well-bred Southerner will let the conversation take any direction you seem to wish, always playing up your lead and suppressing his own preference, reveals the secret of the oft-noted "charm" of Southern society.[3]

[2] Alexander Mackay, *Western World* (London, 1850), II, 76 ff.

[3] E. A. Ross, the well known American sociologist, in an article, "Association," appearing in the *American Journal of Sociology,* XXIV (March, 1919), 519 f.

These things please me by the fact that they represent in some degree actual cultural achievements and still more that they commend themselves as necessary constituents of the better life in any society wherever found.

There are, moreover, certain other elements in the situation which seem favorable to effort, if the South should conclude to try. Negatively, we have not yet fixed the habits of the new order. We can still take stock of ourselves before we make the plunge. In a way all hangs on this. Next there is good cultural stock in the South. I say cultural stock rather than racial stock, because I wish as far as possible to avoid biological dubieties. It is true that the South lacks the stimulation which has come in some other sections from immigrant diversity, but it has also been spared some of the downward pulls that certain of our less fortunate immigrant ventures at times exert. For one thing, a partial witness may be pardoned for believing that the South has in the mass the best actually available material for the rank and file of teachers to be had anywhere throughout our country. In the schools of our nation many children suffer at the hands of teachers who are but one generation removed from the less fortunate peasant homes

of Europe. I admire almost beyond words the cultural achievement of these teachers, but seldom at best can mere individual effort supply the lack of parental cultivation. Here I think our possibilities are greater.

There is also for the South possibly something in the memory of the old leadership. The Czech nation as such owes itself today largely to the traditions centering about John Huss. In such matters it is strength of received tradition not established historicity that most counts. In the South there is certainly a basis of tradition that can be used to stir Southern imagination. In close connection there is another factor, the religious, from which I believe much can be hoped, especially from the women. Certain manifestations of religion I shall wish later to criticize. Here the claim is that, whatever else may be said about it, there is now available in the South a strong religious tradition which at the present time finds itself baffled, especially in many of our better educated. This tradition demands a cause to which it can devote itself without stint. As at present offered the popular religion does not suffice to constitute such a cause. Properly presented the cause of the new civilization here broached would appeal to many, so that the old

leadership tradition properly stirred and directed could easily have at its disposal a religious fervor that would help mightily with its success. There are in the South today innumerable young people, especially young women, eager to give themselves to a cause which they can feel as worthy of their highest devotion and effort.

The times too are ripe. Our young people are on the move. Heretofore an external authority has kept them in check. Tradition in the keeping of elders has held sway. This is now giving way. In itself such a breakdown of authority might mean either advance or retrogression. Properly directed it will thus mean opportunity. Moreover there is hope in the air. With proper kindling the fire of enthusiasm can be brought to full flame. Still further, the South as a late comer to the industrial régime can profit by the experience of others. Thus in actual industry itself Germany began in 1870, a century later than England. By 1914 Germany had in many respects forged ahead. So now the South can, if it will, profit by studying the new civilization as seen in the North and West. It need not repeat all their errors. It may take advantage of their successes. But whatever is to be had must be earned. Only stubborn effort will avail. Such

effort will be required if the South is to lay aside certain grievous shortcomings, some ingrained in the more formal institutions, others fastened as more personal characteristics. It will require stubborn effort too to make adequate search for the worthy aim and guide to life, and finding it to live accordingly. No get-good-quick formula is available. The price must be paid in labor. No magic of divine or other favor will suffice. What is achieved must be earned by using the actual conditions set by and in nature. The best available in the new civilization must be found and followed as each new step is taken. In language well known to us, if success is to crown effort, we must in very truth "lay aside every weight and the sin that doth so easily beset us." And lest some mistake my use of biblical language, let me hasten to give my personal opinion that an inadequate religion is the sin which perhaps most of all and most easily besets us in the South. It is this weight which seems most to hinder our highest efforts.

III

THE PRESENT WORLD SITUATION: A CLOSER VIEW

THE PRESENT world owes its distinguishing features to science and to the child of science, modern invention.[1] For present purposes the outstanding feature of modern life is the breakdown of the inherited authoritarian outlook on life and man's growing refusal to subordinate himself to it.[2] The older system grounded itself on mistrust of man and his powers. Through science and its successes man has built a new and strong faith in himself. Criticized experience is increasingly accepted as the only safe guide. Among the less thinking, to be sure, this too often tends to be the substitution of a new authoritative system ("science") for the older system (revelation and theology), but with the better thinking the new faith is

[1] For a fuller discussion of the theme of this chapter the reader is referred to the author's *Education for a Changing Civilization* (Macmillan, 1926), chapter 1. A more extended account may be seen in J. H. Randall, Jr., *The Making of the Modern Mind* (Houghton Mifflin, 1926).

[2] For a very interesting discussion of this point, see Walter Lippmann, *A Preface to Morals* (Macmillan, 1929).

rather to be found in the methods of attack, a capital distinction which we must bear in mind for later use.

The breakdown of the old authority above noted has in fact a longer history than that indicated. For western Christendom the height of authoritative unity was achieved in the 13th century. From that time unified authority has been continually breaking down. What we call the "Renaissance" was an attack from the side of more humanness. Thenceforth the content of life has been richer and this richness more avowedly sought. The "Reformation" both freed and bound. Its binding effects we know only too well. Its freedom was actual, but still rather implicit than explicit. In fact it is only now that its full measure of freedom seems about to be achieved. In the Enlightenment a long line of thinkers from Descartes to Voltaire sought to free man from his inherited fetters, some laying the foundations of modern science, others more directly attacking the system of authority itself. These men succeeded, in part marvelously so, but the mathematical and mechanical world they conceived proved in turn too limited. In it the spirit of man again felt cramped. So Wesley, the Pietists, the Romanti-

cists, agreed at least in this, in reasserting man's place against prescription, this time against the prescription assumed on behalf of the new-found "laws" of nature. Truly ours is a tangled world, where progress brings steps backward and friend and foe are ever joined against foe and friend. Next came the nineteenth century with evolution, "higher criticism," and applied science, each attacking from its angle what was left of the old authority. What science and criticism taught to the few, applied science through its obvious achievements spread to the many, first to the mature, then to youth, teaching not so much specific content (still less, defensible methods of scientific attack) but rather distrust of the old. So that now the old authority is well broken, not only among the learned and settled, but as well among the masses and unsettled youth. This thing is new to history. Never before have so many in proportion been without the controlling guidance of an inherited outlook on life.

More obvious, however, than change of thought is change in living. Industrialism (applied science) unique in degree changes life on all sides. In this country machine production increases beyond any dreamed-of limit. Wealth abounds as never before. There is an unprece-

dented spread of "comforts," enjoyment, and leisure. All this means a changed home and a changed community life. Changed ways of behaving of necessity result. The individual is more and more freed from status ties (another form of control from the past), but becomes more and more dependent for his new life on others who in turn become more and more distant not only in space but in actuality of contact. As a result, men are more and more disintegrated into mere individuals, but more and more bound together in wider and more complicated interdependent relationship. To meet such a situation new and better ways of thinking and behaving are needed.

The spirit of nationalism, while through scientific propaganda more easily whipped up than ever before, becomes now from the growing interdependence increasingly ill adapted to the needs of an interdependent world. A new outlook and correlative world machinery are demanded.

Still more significant, the fact of change itself has become an outstanding factor. In times past affairs changed but slowly, so slowly that thought could, if it would, ignore change or at least hold it a negligible factor. Now change

will no longer be ignored. Already very rapid, it promises through the multiplication of inventions to become ever more rapid. Change, rapid change, thus becomes a permanent element in the situation. Again a qualitatively new element emerges in history. Again the necessity of new and better adapted ways of thinking and behaving.

This fact of rapid change presents, among others, one outstanding difficulty, namely that things do not change evenly. There is "cultural lag."[3] Thought and interpretation lag behind material change. The serial order here seems fixed, first come natural science and its discoveries, then inventions, then changed ways of living with new demands for ordering them, and finally if at all (thus far only at a great distance) new moral and philosophic insight to meet the new demands. This lag of insight behind the new demands is, sad to say, often increased at the hands of the official guardians of our spiritual heritage. Appointed to foster the spiritual life among us, they too often merely stand guard over past spiritual achievements, laying these up in napkins or hiding them in the earth, by any

[3] See W. F. Ogburn, *Social Change* (Huebsch, 1922) pp. 200 ff.

and all means possible keeping them unchanged so that they fall even farther behind the existent demands. To these guardians, though they may not know it, Aristotle is still master. And what strange bedfellows here, Protestant Fundamentalists, Roman Catholics, KuKluxers—all accept Aristotle as their chiefest leader in denying to philosophy, religion, and morals the right to shift from a static to a dynamic basis.

The danger from such lagging is very great and grows daily greater. Contrast these facts already noted: Never before has so large a proportion of the world's population, both old and young, turned their backs so definitely upon the hitherto authoritative tradition, while never before have so many changes so continuously introduced themselves into the actual living of everybody, young and old, rich and poor. These changed ways of living present immediately to hand new moral problems. New moral problems in the face of the breakdown of old authority and of *ever rapid change* threaten—unless adequately cared for—to disintegrate both personal and social unity and character. These are facts. We must face them. Meanwhile the lag increases.

IV

HINDRANCES WHICH THE SOUTH MUST FACE

IF THE South is to do for itself and for the nation that which it should, there are certain hindering evils which must be uprooted and removed. But these evils must first be faced, and this with steady vision. For present purposes it matters not whether other groups have or have not some or all or worse evils. It is the Southern situation which now confronts us.

Three groups of hindering evils may be distinguished.

First, hang-overs from the past, especially from Reconstruction.

Second, fear-reactions in the face of the oncoming shift from a static to a dynamic basis of thinking.

Third, certain other evils, partly of the oncoming era.

The evils of Reconstruction have been so often pictured that one hesitates again to bring forward the subject. But the hang-overs here considered are not exactly the content usually put

forward under this head. Bad as were the direct and immediate effects of Reconstruction the indirect evils have perhaps in the long run proved even worse. In general this: that the reaction of self-defense then engendered prevented the Southern people from thinking through the lessons of the war. Germany (so it appears from this distance) has in this respect been more fortunate as regards the Great War, possibly because her reconstruction has come more nearly from within. After Appomattox, while at the first there was great uncertainty in the South, there early began much solid thinking with real promise for the future. For one thing there was wholesome division of opinion as forward steps were discussed. But when radical measures began to emerge from Congress and soldiers took the seat of government in community and state, the face of things changed, as it has always done when force holds sway over discussion and reason. Diversity gave way to unity, internal unity against external aggression. As orderly processes of maintaining security seemed no longer available, violence—open or covert as might best serve—was granted welcome. Progressive ideas once favorably entertained were now too often identified with enemy aggression.

The hurtful effects of this state of affairs were far-reaching. When natural division of opinion is thwarted and unity at any price seems demanded, something like a Gresham's law of opinion seems to work. Worse opinion drives out better. Reactionary and selfish doctrines get themselves accepted as the greatest common unifier. So it was during Reconstruction. Property being the especial prey of the Carpet-baggers, property rights attained during this period a Tory sanctity which in the post-Reconstruction constitutions made tax support of public welfare enterprises for the succeeding generation all but impossible. Bob Toombs boasted that in writing the Georgia Constitution of 1877 he had locked the door of the treasury and thrown the key where it could not be found. It was no idle boast.

Also as generally happens with Toryism under whatever name, criticism of any constructive sort was stifled. Suppression to maintain a seemingly needed political unity easily extended itself to the suppression of any unwelcome idea. Lawlessness having once been invoked in behalf of public good was always at hand as a possibility. Orthodoxy founded on intolerance became the rule. As suggested ear-

lier, an extreme sensitivity to criticism developed. Orthodox public opinion demanded approval of itself and of all its ways. Thought in any deeper sense became thus separated from action. Mental sloth resulted, often with moral cowardice, and at times even with intellectual dishonesty.

A correlative of this state of affairs and illustration of it was the widespread absorption in an inadequate religion. In a time of general social orthodoxy and reaction, religious orthodoxy naturally flourished. It was an unfortunate accident of the situation that, the South being essentially rural, two rural minded churches should together have so completely controlled the situation. Including the next most numerous church, all three had before 1861 split their national organizations into North and South so that there was lacking even this contact with outside thought and attitude. A stale otherworldliness prevailed, adding to a thought-repressing orthodoxy its life-repressing outlook. The misdirection of otherwise good energy into this sterile field has been incalculable.

Fortunately the hold of these hang-overs is generally lessening. Enough, however, remains to constitute a real problem. Freedom of thought and speech are still too much honored

in the breach. Too often is it hazardous, or at any rate so seems to those who would lead, to speak openly of honest differences of opinion among thinkers.

So much for the hang-overs from Reconstruction. Next come the fear-reactions.

These have arisen principally in the face of an observed shift away from the older, static point of view toward a more dynamic position. Three specific instances present themselves: Fundamentalism, the KuKlux movement, and (interestingly enough for the South) manifestations of excessive nationalism.

The phenomenon of Fundamentalism in religion, while founding itself on historic orthodoxy is none the less to be distinguished from it. The phrase "fear-reaction" largely tells the difference. Orthodoxy is of course what is now left of the position once prevalent throughout the Protestant churches. When a certain group among the orthodox, largely Premillennialists, saw on all sides encroachments being made upon the older orthodox position, they refused to face the situation open-mindedly as thinking would demand (namely to ask what of truth there may be back of the encroachments), and instead called to each other to defend the bulwarks.

Thus was Fundamentalism born. Being militant and at times fanatic, they have succeeded by more or less demagogic methods in stirring up the masses until now in places they control the ecclesiastical machinery.

Before the recent rise of Fundamentalism the Premillennialist group was, among the orthodox themselves, not in the best of standing. Being "spirit-filled," they mistrusted education. Their more intellectual brethren, perhaps equally orthodox, knew more of the intellectual grounds for difference of opinion and were far more tolerant of the new questions being raised. With the rise to power of the Fundamentalist has come too often the enthronement of the mediocre and the theological demagogue, with not a little of browbeating for those who would differ. In all of this the evil weapons forged during Reconstruction come handily into action —intolerance, intimidation, not to say mental and spiritual lynching.

Fortunately again the tide seems receding. Recent political activities promise to help in the process by favoring internal revolt against intolerant control. Sooner or later honest thinking will assert itself, if not in one organization, then in another. Youth, better instructed, tend

to follow openmindedness and will thus eventually shift the center of gravity. That evolution and biblical inerrancy should have been chosen as the special objects of defense calls clear attention to the point most essentially at issue, whether the constitution of affairs is to be counted as static or dynamic. It is fear of the dynamic outlook and its consequent reconstruction that animates Fundamentalism.

Quite analogous is the KuKlux movement. Only here the fear-reaction is rather social than doctrinal, fear of the strange, fear that the social *status quo* is threatened. Its weapons go back to Reconstruction (and back of that to the frontier), the use of violence in professed regard for order. The lesson of civilization is hard to learn. The KuKlux in general we may leave to others to treat. So far as concerns the South it is the Negro who is the chief factor. The Negro, so say the KuKlux, must be "kept in his place." But, even if we were willing to consider only "white" interests, mob action hurts the participants. Civilization is too tender a plant to be lightly trod upon. The habits of taking the slower process, especially the habits of trusting to thought and discussion,—these habits are hard to build when so much else is working

contrariwise. The South must do justice to the Negro. Wrong begets wrong. A day of reckoning will come. "Radicalism" is too easily bred not to be feared. The only way out lies along the road of fair play. "We are members one of another." We who live together are inextricably bound together. We enter, each as a constituent, not only into the making of the common social and economic fabric, even more for the matter at hand we enter as psychologic constituents, inevitably so, each into the very self and soul of every other whom we know. The effect is mutual, interactive. If there are some whom we love most, as for instance our children, then for the very love we bear them we must care for all who with us help to make the community in which we live. The mutual and interactive effects cannot be disregarded. It is a difficult and tangled problem. But violence and selfishness and lack of consideration have never been satisfactory means for solving such problems. The very existence of so many who seem to believe in such means is an awful indictment of our civilization. Surely something is seriously wrong. We cannot go forward adequately except as we remove this evil and repair its ill results.

A third fear reaction is a new development from the old intolerance, an excessive nationalism chiefly fostered it seems by the American Legion, the R. O. T. C., and the D. A. R. This reaction shows itself in a willingness to suppress thought and discussion where war and peace and armaments are to be discussed. In more than one place active efforts have been made to prevent public addresses on such topics. One man in particular so silenced I myself happen to know, better, I dare say, than any who thus oppose him. If he sins he sins in a more sincere acceptance of the Sermon on the Mount than is common. But, his opponents say, he is a pacifist. Perhaps he is. Even so. Why not hear what he has to say? If and wherein he is wrong, let some one point it out. What becomes of our boasted freedom of speech, when active steps are taken to suppress it? These obstructive bodies, it seems true to say, do not understand discussion and the part it can reasonably play in bringing progress in thinking. Possibly I am mistaken in saying they do not understand. It may be that they understand too well how discussion aids progress in ideas, and that it is exactly this progress which they wish to stop. But pacificism, these say, will destroy the government;

we must stop it. In connection the words of a great leader come to mind, one particularly revered in the South:

If there be any among us who would wish to dissolve this Union or to change its republican form, let them stand undisturbed, as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it.

So spoke Thomas Jefferson in his first inaugural. The words are equally pertinent now. No, we must reëxamine the foundations of our democratic faith and see once more exactly why we must have free speech, why we cannot tolerate suppression. On no other basis have we clear hope for the future.

At the beginning of this chapter three groups of hindering evils were distinguished as now plaguing the South. The third we now reach, rather a collection than a unified group.

The central and outstanding evil of this collection is a lack of regard for the less fortunate within our midst. The roots of this are many, partly the natural result of our competitive economic system, partly the remnants of frontier individualism which left each man to shift for himself, partly the entrenched Tory conservatism

already referred to with its active opposition to all tax-supported efforts for the public welfare.

Worst perhaps of all instances of this lack of regard for the less fortunate is the permitted monotony of our country life. Of course there are here many interacting factors—poverty, both private and public, isolation, poor religion, one political party, one crop system, tenantry, bad roads (now much improving) poor schools (improving in many places), illiteracy, little interest in reading, few or no libraries. The indictment here is that the more fortunate, with a Tory disdain, do not feel themselves concerned. Upon the misfortunes of their fellows the better conditioned look only too often with mingled indifference and fatalism. In the old South, for all that may be claimed for the beauty of its favored civilization, the fortunate were essentially unconcerned about others. Having provided education (as they thought) for their own children, they were largely indifferent to the education of others. So now. The task, to be sure, is difficult, but much can be done and must be done if the South is to live up to its possibilities.

Our mill people constitute a growing problem. How often do the operatives of our mills think of themselves as separate people, demand-

ing their separate churches and schools. In such separation there is great danger. Ambition is too little stirred. Too few of the children care to attend the high schools. The mill management is too often indifferent or hostile to ambition and independence. Probably the present tendencies will not be permanent, but as these conditions now exist it is a contented peasantry and not free and independent thinking American citizenry that is being built. As the nation could not endure half free and half slave, neither can the South reach its possibilities with half its people isolated from the rest and kept too often in a state of servile contentment.

There are still other evils. Our penal system is too often a disgrace.[1] We have too few public libraries, too few hospitals. The "coöperative" movement has received but scant care. These things are of special concern now because there is grave danger that our new wealth—being so heartily welcomed after so long a period of famine—will take advantage of our lack of forethought to entrench itself securely beyond reach. Or worse, that it will itself control the development of our civilization. Wealth easily

[1] If the reader wishes candid information on many of these points let him see Frank Tannenbaum, *Darker Phases of the South* (Putnam, 1924).

exerts an influence beyond its deserts. If the South is to go forward thoughtfully, now is the time to begin to think.

There is one final evil in this third group to be named, the too frequent rule of the inferior. There was a time when the South was in fact largely an aristocracy. The few well-born and well-to-do controlled its policies. As is usual under such circumstances, these few easily became selfish. The Negroes entirely apart, these favored ones did not provide for the education of the white masses. They were not concerned to advance the welfare of the people as a whole. They disregarded their unfortunate neighbors. And the saying has been justified that "the fathers have eaten sour grapes and the children's teeth are set on edge." When Tillman with his pitchfork led the revolt against the older aristocratic rule in South Carolina, it was pent-up resentment that broke forth. And resentment has never been solely constructive. In a way it is the broad problem of democracy itself that is here at issue, but in this rule of the inferior it is easy to believe that the selfish indifference of the better conditioned is at least partly to blame for the existence of such men as Tom Watson, Cole Blease, Vardeman, Heflin, and the Fergu-

sons. The same things that have made possible Fundamentalism and the Ku Klux Klan bring forward such demagogic leaders. It is the problem of democracy but none the less it is a problem that we must meet. In spite of 150 years of lip service we have yet to face seriously what democracy means. All the evils here noted are but evidences of failure to go to the root of the matter.

V

OUR CIVILIZATION AT THE BAR

AS WE confront our civilization to question it, two lines of inquiry present themselves. First come a number of separate problems (some already noted) which arise chiefly in the shift we are undergoing away from the hitherto accepted controlling tradition. These form the subject-matter of this chapter. The second inquiry is as to whether over and beyond these separate problems there does not stand out one problem of our civilization as such. This latter inquiry we postpone to the next chapter.

That there are within the present changing social order a number of disquieting problems must be admitted by any one with eyes to see. Some of these, moreover, seem vital, the kind that threaten serious hurt if they be not solved within certain limits of time. Fortunately, let me hasten to add, the outlook as yet need not be counted unduly dark.

Of such disquieting problems that of authority in morals probably comes first. Most people until recently were content to accept their ideas

as to what constitutes right and wrong on explicit authority. Parents so accepted from their leaders (in theory at least), and their children so from them. This does not mean that the authority was always obeyed—far from it—but those who so disregarded were willing to admit (again in theory) that their acts were wrong. The standards were admitted, the doubt and departure were in the matter of obedience. Now the departure or at any rate the doubt is as to the standards. The basis of right and wrong is now—for the many—obscured or lost. This change seems to have come partly with changed ways of living, the old standard having gone out quietly with the older furniture of living. But a more conscious change of attitude comes partly from the popular vogue of "science" which has seemed to set up a new authority in which morals is at least not prominent, partly from the undermining of religious authority by "evolution" and higher "criticism." With the weakening of old standards has come a widespread willingness to take risks in the moral realm. For an increasing number life is taken to be a great adventure (as in fact it is), but one upon which the experience of the past can throw

no light (which is clearly false). A recent daily[1] carried the following inquiry:

We are three girls of 17 years of age. We would like to know how to be popular with boys. We are not the kind of girls who enjoy meeting, smoking or drinking, but we would do these things if you think it would help us to gain popularity.

We need not certainly suppose that the letter is genuine. But the very use of such a published letter so worded is evidence of change, for it is the popular attitude that is here under discussion. Thus for the many, two distinct but related problems arise: What is the basis of morals? What is the correlative education?

Overlapping with the foregoing is the specific problem of marriage and the family. In our hitherto prevailing tradition marriage has been a divine institution hedged about by divine commandment. But again both from the changed ways of living amid modern conditions and from a changing intellectual outlook (specifically the decreasing acceptance of divine authority) there grows increasingly the practice and belief that marriage is a human institution to be molded to meet observed human conditions and wishes. Divorce accordingly spreads. "Birth control"

[1] Cincinnati *Enquirer*, June 27, 1928.

becomes increasingly a recognized fact and procedure. "Companionate marriage" occupies the headlines, and if one may judge by contemporary fiction there is occurring a considerable shift of attitude in the general field. In all this, as regards change it is difficult to tell how much is actual change of conduct and how much is change only as to permissible topics of discussion oral and written. But discussion itself is a fact—and often a potent factor. If the economic situation of women is changing, if the intellectual attitude toward authority is changing, if even a small part of the popular notion as to Freudian doctrine of the evils of "repression" be widely accepted, if all these things are open for free and untrammeled discussion, then it may easily be that we have here an insistent problem, for the solution of which very antagonistic solutions are at present proposed.

We may perhaps generalize both the foregoing problems and say that intimate institutional life, which was more or less well adapted to conditions hitherto prevailing, has thus heretofore been accepted with little or no question. As long as times changed but little we grew naturally and easily into the existing social mold as supplied by tradition, no more questioning it

than we question the 15-pounds-to-the-square-inch pressure of the atmosphere. But with life changing, some of our institutions do not fit so well. For children just to grow up will not bring the hitherto easy and unconscious adjustment to the actual existing world of affairs. Conscious adaptation is demanded. We are thus confronted at one and the same time with the double problem of remaking our institutions and—an equally difficult task—of securing adequate personal acceptance of the standards undergoing revision. Habit, because it is habit, works naturally against new commitments of any sort, moral or otherwise. And the needed new moral commitments are apparently less obvious to sight than were the old. The bigness and complexity of affairs and the distances over which effects are felt, tend to obscure personal responsibility. The connection between conduct and consequence grows less apparent. "What is it to me?" "I have to look out for myself," "Nobody knows me here," these are but samples of the phrases that indicate the new and greater difficulties that confront in modern social relations.

The foregoing problems may profitably be considered from another angle. In former times,

with things changing but slowly, the primary social groups—the family, the occupation, the community—were stable and defined enough in their action and so nearly permanent in their membership that fairly defined and stable characters in their members were the result. By later standards these characters are often judged as narrow and hard, and such they often were, but even so it still remains that they were defined and stable. They stood for something and they knew what that something was. The tendency seems now to be otherwise. Family, occupation, church, community are much less precise in their functions and so many actual shifts of place of residence take place that the characters now being built often lack the former definiteness and robustness. Taken in connection with the foregoing tendencies, a serious problem, essentially educative, thus confronts society as regards the preparation of the young for the adequate management of social affairs. The demands of the situation grow socially more complex and exacting, the inherent education from social life less effectual. The task of conscious education is doubly increased.

In close connection comes the working of our highly competitive economic régime. Its effect

is partly to accentuate the foregoing difficulty, partly to add additional problems. Modern society enjoys a wealth of commodities and activities in the aggregate far beyond that of any preceding period. These new goods come as a result of total group action but their distribution and hence their enjoyment is for the most part on a highly competitive basis. The almost inevitable result is the increase in the self-centering of interests, if not in selfishness itself, with the further result that the study of attendant evils and the social and moral coöperation to correct the evils are made just so much the more difficult. The will, or at any rate the willingness to exploit others for our own advantage becomes a marked possibility. Conditions of work fixed with a sole eye to salable output may be very destructive of other values of life.

But this is not all. With the growing bigness of industrial organization, a larger and larger proportion of people become wage or salary-earners and the personal contact between owner or manager and the employed decreases. These things mean both an increased possibility of friction and a growing lack of sense of connection between what is personally done and the social service thereby performed. The last

it would seem must have profound psychologic effect in the direction of a disintegration of essential moral character. Not to see and judge what one should do by the effects it actually has is to build an a-moral if not an immoral character. This effect on an employee is increased by a management which on a basis of "efficiency" service reserves all or nearly all possible thinking to its "experts." And from another angle, when one considers the immense numbers of people who spend so much of their time and thought on the stock market or other means of getting wealth without rendering a social service, the wonder is that the world shows as much coöperation as it does.

If any now become troubled and ask what system if any should replace our present economic régime, I for my part would not hesitate to say that I do not know. I have no panacea. At the moment I am trying to see more clearly certain evils that seem to attend the present system and this in the faith that if we know what is wrong we are by so much better able to grapple with the evils. What we are here specifically studying is certain apparent evil educative effects, socially and morally, of a competitive system.

After all perhaps the chief evil in connection

with the system seems to be the effect that it has on its beneficiaries to deter them from facing the evils of the system lest they lose their advantages. From this point of view the problem is doubled. We have not only the problem of its evils *per se,* we have besides the problem of getting these evils faced, particularly by those in best position to remedy them.

Amid such changes certain pronouncements among certain psychologists do not make the task of grappling with these problems any easier. The study of animal psychology has led some to reduce human psychology to that of animals, and young people are at times told that "science" has banished thinking and ideas as such from any effective place in affairs, and that obligation and duty are correspondingly out-of-date. Others say that early fixations are so potent that personal responsibility (apparently of any kind or degree) is thereby reduced to virtual nothingness. By others the evils of "repression" are brought forward as the sole valid criticism of institutions. In themselves none of these things need be alarming. If thought produces such results, better thought must appraise them. But they do serve to swell the moral confusion. Possibly the most significant part of it all is that such con-

fusion is exactly to be expected among a people who have been so little used to thinking. The traditional moral and religious outlook counted thinking (any real doubt and questioning) as dangerous and sinful, to be discouraged by all means within power. It is the natural and legitimate result of such a régime that we seem now to be suffering. The props of authority being removed, the helplessness inherent in such a system is disclosed. We may regret, but there is no cause for wonder.[2]

Of the institutions that in their old form seem no longer adequate to carry the burden of modern life certain ones can be easily named as especially outstanding: our hitherto accepted nationalism (absolute national sovereignty) with war as its appropriate agency, our hitherto dominant attitude of racial superiority with suppression or insulting exclusion or segregation as its manifestations, and the authoritarian methods of

[2] Another matter that might be mentioned further to complicate the situation is the alleged inability of the masses to think: they can only take what is told them. Certain students of intelligence testing seem so to judge and to teach. If this were a treatise and I were presenting and defending my position—and not as here merely raising questions—I should take pleasure in registering my rejection of any such doctrine. In my own opinion any candid interpretation of the facts refutes it.

censorship and regulation to make all conform to arbitrarily chosen types of conduct. It is not necessary to the matter at hand even to open up in detail these controversial issues. It suffices to call attention to them as urgent problems which as yet we have not settled, problems that promise difficulty until they are settled.

All of the foregoing urgent problems, from first to last, either have arisen with the shift from the static traditional outlook or have become peculiarly acute from conditions arising in connection with the modern changing world. A new and widespread state of affairs thus arises. Old solutions (tradition) do not suffice to meet the new demands. We stand perplexed. Ominous results threaten if these problems be not solved or met. Whether or not adequate solutions are at present available (in some instances it would seem that such solutions are available), the problems none the less remain as actual situations of social strain. Either solutions are actually not available or we are not yet able to agree on which to use. In either event the stress remains and our civilization is troubled.

In so far as these problems and strains do indeed arise out of the shift from a condition of

little or no change to a condition of great change, it would seem possible to generalize them all under one head and propose (in form at least) a single answer. We must shift our thinking from a static basis (such as prevails in all the hitherto dominant philosophies, especially for us in the philosophy currently assumed in the orthodox Christian religion) to a basis that accords to change an inherent and pervasive place in our outlook and system. Such a shift of attitude will not, to be sure, of itself suffice to solve the problems listed above, but there is good reason to believe that certain of the most intractable features would disappear could such a shift be effected.[3] And in any event we have a vastly different orientation. That may be half the battle.

Finally, as we face so many and so vital problems arising in and from our civilization, two reactions follow. One, we are resolved to attack the problems and as far as in us lies to solve them. This is the response of virility and faith. It is the kind of reaction for which man as a reacting organism is essentially fitted. Man's whole being and structure, mind and heart in-

[3] For further discussion on this point see Boris B. Bogoslovsky, *The Technique of Controversy* (Harcourt Brace, 1928).

cluded, we may well assume, have come gradually into existence through meeting the demands of a universe essentially precarious. Effort to effect is of the very essence of man. Mind, soul, and body are all built for it. Human efforts, a precarious universe—the two are essential correlatives.

But the other reaction is just as truly human. These problems arise within our own lines. We stand perplexed and in a degree dismayed. Faith wavers. The very foundations on which society stands seem no longer stable. It is easy to attack an external enemy, to attempt a problem which does not involve the logical ground on which our essential institutions stand. So long as we face only external enemies or only external problems, virility and faith are available and ready. But these new problems arise so inherently within the very citadel of the social fabric that faith itself stands uncertain. We seem betrayed from within. Where shall we stand while we fight?

Our many problems yield to one greater problem, the wider and deeper problem facing our civilization itself.

VI

THE DEEPER UNREST

THE CRUCIAL inquiry regarding our civilization remains yet to be examined. Briefly this: Is there not, either among or in addition to the separate problems that afflict us, one single problem which in some sense or degree stands alone as the outstanding and peculiar problem of our times?

To this question certain lines of evidence seem to return an answer of yes. What is this evidence? Does it suffice?

Before examining the evidence it may help to turn aside in order to examine the notion of unrest. From current biology it seems clear that among the lower animals behavior consists of the movements made by the organism in restoring an equilibrium previously upset by some change either within the organism or without. Such an upset of equilibrium results in a state of tension of energy and this in turn in movements (behavior) which tend to restore equilibrium.[1] Now this condition of upset and result-

[1] For a discussion see Child, *Physiological Foundations of Behavior* (Henry Holt, 1924); Raup, *Complacency: The*

ing stress and movements is the biological state of affairs which we may call unrest. The hungry animal does not lie still, but moves about looking, listening, sniffing. The "normal" effect and result of such behavior is to find some trace of prey or food, a situation which in turn may lead to stalking, etc. "Unrest" thus manifests itself typically in "uneasiness," "restlessness," "seeking movements."

There seems no reason to deny essentially the same analysis to man's behavior. Man too is subject to upsets of equilibrium. He too suffers "unrest" with its consequent "dissatisfaction," "uneasiness," "restlessness," and "seeking movements." In neither beast nor man is it necessary to assume that there is "knowledge" of the "cause" of the "unrest." Even in man it seems clear that he may be ignorant of where the trouble lies. But as long as the "unrest" continues, its characteristics may be expected, "uneasiness," "restlessness," "dissatisfaction," "seeking movements."

If before one upset is restored another should occur along another line, the organism (here the human individual) would suffer two simul-

Foundation of Human Behavior (Macmillan, 1925); Rignano, *Biological Memory* (trans. by MacBride. Harcourt Brace, 1926).

taneous unrests. And so in possibility with many. Each specific upset that abides as such may be expected to introduce its unrest and uneasiness. A number of such specific unrests, *no one of which need be great,* may thus coexist to produce a resultant state of unrest which in the aggregate is considerable. If this should happen, the "cause" of the resulting aggregate unrest would naturally be difficult to locate—being many and not one, each of the many being perhaps hardly recognizable. One shrinks from proposing an hypothesis which is thus by its very nature difficult of proof or disproof, but the circumstances of our problem seem to compel exactly this thing. The question before us then is as to the existence of such a definite yet composite unrest.

The hypothesis here upheld for consideration is thus that our civilization shows an "unrest" which need not be the unrest following any one specific problem such as those discussed in the preceding chapter, but is a wider unrest, one resulting more generally from unsatisfactory characteristics of the times.

That widespread unrests more or less composite have in the past existed and could be observed seems beyond question. The boredom of

present country life is by some brought forward as an instance. In the days of Populism and free silver (1890-98) there was in this country among a wide range of our population great unrest which gave many of the characteristics named above. The militant Marxian Socialist of Europe often presents a characteristic unrest, the "cause" of which in general seems explicable as a composite of many sensed denials. Psychologic "radicalism," especially in its more pronounced form, seems generally an instance. The French Revolution presents apparently an illustration of composite "unrest" with consequent reaction on both an extensive and intensive scale. The reaction in the times of Charles II of England may indicate the existence of composite unrest caused by the many repressive measures of the Puritan régime. Royce in a reference to the 18th century comes perhaps nearer to suggesting the kind of unrest here considered.

It is no matter whether you are a philosopher and write essays on "The Principles of Human Knowledge" or whether you are a heroine in an eighteenth-century novel, and write sentimental letters to a friend; you are part of the same movement. The spirit is dissatisfied with the mathematical order, and feels unfriendliness

among the eternities of seventeenth-century thought. The spirit wants to be at home with itself, well-friended in the comprehension of its inner processes. It loves to be confidential in its heart outpourings, keen in its analysis, humane in its attitude toward life.[2]

Is there such a general and composite unrest at the present time? The pertinent evidence is scattered, and to some will appear less convincing than to others (possibly in part due to presence or absence of participation in a felt unrest). If we seek evidences of one universal unrest, we must expect at the most a faint trail. Unrest there may be, even universal; but *one* universal unrest, that is another matter. If we imagine our population ranged on some scale of degree of insight and sensitivity it is possible that more convincing evidence is available for the upper reaches.

Perhaps the most obvious evidence bearing on the question is seen in the wide vogue of certain deprecatory phrases, as for instance the "machine age." This seems to point in the direction of a widespread critical attitude. In keeping with this goes a similar widespread criticism of over-organization or misorganization found in

[2] Josiah Royce, *The Spirit of Modern Philosophy* (Houghton Mifflin, 1892), p. 93.

a wide range reaching from religious revivals down to organized cheering at football. Many seriously object to such repressive organization, feeling that deepseated individual impulses are being herein denied. A little closer for our purposes is the widespread criticism that, particularly in America, the individual is lost and submerged in a forced conformity to the crowd. Both custom and law, so it is urged, curtail and suppress individuality. In keeping with this is the further criticism urged with ever greater insistence that the monotony of our uniform mechanical and commercial life produces such a a state of active unrest as demands in compensation the kind of empty excitement furnished by "jazz." My colleague, Professor Daniel Gregory Mason, in a new book, has spoken excellently of the wrong attitudes and ideas which result as by-products of current industrialism:

Perhaps the most insidious one is the jaded emotional state, seldom consciously recognized, that results from industrial monotony and denial of personal initiative. The fatigue-poisoned mind and body, too dull to enjoy quiet beauty and true thought, crave the crude excitements so abused among us; restless speeding in motor cars from nowhere to nowhere; the rapid movements and trivial but exciting physical dangers of the

amusement park; superlatives and exaggerations in talk; the artificial stimulants and feverish pumped-up gaiety of the "wild party"; the "thrills" so insistently demanded by the younger generation; violent plastic arts using harsh angles and garish colors; noisy, mechanical, over-accented music. The "jazz-age," in a word, is a jaded and joyless age, incapable of the happy serenity of creative leisure.[3]

If Professor Mason's analysis and indictment be admitted, we seem to have in it clear evidence of the kind of unrest brought in the bill of indictment. Our industrialism first produces such drabness and monotony as is in effect intolerable. Unrest so compelling then ensues as to bring these manifold "jazz" reactions, empty at best, hurtful in the end.

Of course not all will accept the analysis. Many on the contrary will say that these amusements please their devotees and if so others need not object. A full discussion here would cut deep, perhaps to the very root of life and morals: What is life (on its qualitative side)? What constitutes success at living? In what degree are we all bound together in the matter?

If even a superficial view shall help us to a

[3] *The Dilemna of American Music* (Macmillan, 1928), pp. 210 f.

better look at this amusement problem, our search will be advanced. By general consent a "well-balanced" life need not be all of just one kind, one homogeneously satisfying content; but may within limits include elements compensatory to others which seem to demand such compensation. A professor, for instance, may justifiably study so hard that he needs a game of golf afterwards. Clearly, however, the phrase "within limits" is properly included in the statement. To take an extreme case, if (as was often asserted) the old time cowboy's life was so monotonously empty and trying that outraged nature would revenge itself in a drunken debauch as an all but inevitable compensation, then (granted the premises) most of us would say that such demands on the cowboy become—like the historic instance of phosphorus poisoning in the manufacture of matches—socially indefensible. No matter that the cowboy does enjoy the debauch, it does not therefore follow that his craving for such (still granting the premises) should have been generated.

Two crucial questions seem involved here. First, is this cowboy-monotony-debauch way of living an instance of success at living, and as such to be approved and encouraged? And

second, if we answer no to this, must we then not begin our efforts at improving things somewhere along the backward trail so as not to start the urge for ever increasing excessive compensations?

Generalizing from the discussion (as here given rather implied than presented in explicit detail) it seems possible to conclude that some conditions of life produce upsets and unrest of such nature that to follow them up "naturally" in conduct is in turn to create further conditions for life that are not better but worse. So that the result of following such a course of life is in the end to lessen and degrade life if not to destroy it altogether. On the other hand, some other conditions of life produce upsets and unrest of a kind ("divine discontent") that to follow them up "naturally" in conduct is to create conditions for further living that are better and not worse. The net result of the pursuit of this kind of life is to enhance and enrich life as it goes, as the other is to degrade and destroy it.

We may then return to the picture drawn for us by Professor Mason. Within limits it is a faithful description of very many of our people, apparently of an increasing proportion. The

argument as above presented is that these people in spite of their eagerly sought thrills are neither happy nor on the road to happiness. On the contrary we seem to see in their restlessness an unhealthy unrest that breeds further unhealthy unrest in unending round, each recurring indulgence demanding a somewhat greater in turn till life's resources are dissipated and final boredom and disillusion ensue.

At this point again our competitive economic system seems to enter as a hurtful factor and this in two ways. The tendency of selfish wealth to exploit others to its advantage is too well known to require elaboration. In so far as our economic processes are needlessly monotonous, in so far they and the régime that makes them possible are blameworthy for their share of the unrest here under consideration. So much is clear and even trite. But there is another side. When people seek compensatory thrills in order to supply life elements lacking in occupation or otherwise, there are thrills and thrills. Some actually satisfy better than others. Some so dissipate and exhaust as to increase the demand for further thrilling compensations and so in an ever-increasing round of dissipation and exhaustion. The latter are often the better money

makers. It is exactly at this point that our competitive system seems to get in possibly its peculiar evil. Having on the one hand already helped to create such compensation-demanding hunger and thirst, it then sets to work to feed the hunger and thirst in such way as best to keep it going permanently if possible. This means more money to the exploiters, however much loss of life it may ultimately mean to the exploited. This danger seems to be at least potentially present at every point where appreciation can enter. It is thus that the commercialized amusement field is so often in opposition to art and education of a higher order. Unrest is increased that exploitation of unrest may be made to pay.[4]

How far the foregoing general argument will go in explaining the many other instances of unhappy lives we need not now ask. We are

[4] The same line of argument could be continued in other fields. The press, for example, must pay in order to be at all. But "news" has relationship to present thrill rather than to significance of bearing, so that the selection of news content is often and perhaps generally of such character as to hurt thinking rather than help it. This seems to build a more avid appetite for buying more of such papers. Under a competitive system there seems no escape from the circle. But again, any alternate scheme must be expected to have its evils, so that what if anything to do about it lies still ahead.

here concerned with the unhappiness and unrest peculiar to our present industrial age.

A somewhat different situation and argument presents itself as we consider the vogue of certain critics, such men, for example, as Sinclair Lewis and H. L. Mencken. It is a fact that these men are severe critics of our civilization, and that they have great vogue. Many read and approve what is said. We seem to have in this a kind of "heads-I-win-and-tails-you-lose" sort of argument. These men and their admirers and backers we may say, in logic-chopping fashion, are either right or wrong. Suppose they are wrong, they are none the less dissatisfied about something and in the aggregate they are numerous—a minority, let us be thankful, but still numerous. We find thus this much further unrest. That their restlessness is (by hypothesis) misplaced does not matter to our argument. Their seeking movements may carry them in the wrong direction, but the movements argue unrest just the same. In so far something is wrong with our civilization—and radically wrong if we may judge by the outcries these men make or applaud.

But now take the other alternative. Suppose these critics with their host and their camp fol-

lowers are right. Babbitt is as bad and as numerous—or even nearly as bad and nearly as numerous—as they say. Then without further arguments things are admittedly pretty bad with us. Many, many of us are reprehensible in our lives and desperately unhappy.[5] How far Babbitt and the "booboisee" merely repeat Professor Mason's indictment may be open to question, but even so we again have in it evidence of further unrest.

Along a somewhat different line, the author feels inclined to put forward—very timidly he hastens to add—the hypothesis that some of the most "advanced" modern art and modern poetry is further evidence of unrest, an unrest that again is perhaps not quite sure where to locate its uneasiness (nor can this author help them). Surely something must be wrong, very wrong, somewhere to produce such reactions as some of the efforts put forth from this source. More seriously, the present renascence in poetry is sign of yearnings for expression that both in form and substance indicate something deeper than mere desire to improve on what has gone before.

[5] The depressing picture of Middletown [R. S. and H. M. Lynd, *Middletown: A Study in Contemporary American Culture* (Harcourt Brace, 1929)] comes to mind as corrob orative evidence.

In the best of modern art we can perhaps catch the first clear view of the deeper and finer unrest, a constructive unrest, which present life and its inadequacies by reaction produce.

More widespread still are religious yearnings. Many are the forms they take. The vogue of the cults in this country is astonishing if we will but take note of them—Christian Science, Theosophy, "New Thought," "Spiritualism," and on down to fakirs who live knowingly on the credulities of people seeking something they know not what. In the older faiths are equally signs of restlessness. Fundamentalism as a fear-reaction to the on-coming revision of authority is itself sign of an unrest, a seeking to hold to certainty and to ensure this lastingly for its loved ones, especially in the face of such problems as those brought out in the preceding chapter. The "high church" movement in quite a different population sphere seems another sign of unrest, being, it would appear, fear-reaction in the face of the same threatened revision of authority. Both these movements, for all their differences, have at least this much in common, that each is seeking an external authority to settle doubts and fears, each in resisting the present tide of thought goes back in its search for au-

thorities acceptable in the past. The one finds this authority in the book, the other in the historic church, each a sign of the characteristic deeper unrest of our times. Modernism, especially in its finer reaches, is yet another sign of the same unrest. Accepting the unsatisfactoriness of past authorities it seeks to find a new point of view which shall on the one hand do justice to man's inquiring mind and on the other will yet answer to spiritual yearnings.

In still another but overlapping quarter is there widespread dissatisfaction with what is called "mechanistic" science. As a result of certain scientific teachings there seems left for personality too small a place. The soul as the moral and emotional part of man's nature seems too much cabined and confined. "Freedom" seems refused. Small place seems left for individuality. The world of universal law and mechanistic science offers not a comfortable home for aspiration. "Behaviorism" in particular seems to care but little for values, and "science" in general is felt by many to shut out all of real art or religion. In all of this is a growing feeling that the postulates of science as hitherto stated do not sufficiently take into account the values of

human life. In some way through the analyses of science, life is lost.

Whitehead's book, *Science and the Modern World,*[6] is in essence a discussion of the limitations of 18th century science (whose postulates we have inherited). In a fine passage (p. 279) he says apropos of a needed new point of view:

> What is wanted is an appreciation of the infinite variety of vivid values achieved by an organism in its proper environment. When you understand all about the sun and all about the atmosphere and all about the rotation of the earth, you may still miss the radiance of the sunset. There is no substitute for the direct perception of the concrete achievement of a thing in its actuality. We want concrete fact with a high light thrown on what is relevant to its preciousness.

The revolt against our inherited scientific notions cuts much deeper than most of us had till recently realized. Whitehead, already quoted, is very definite. "The fashionable scientific philosophy" which he attacks "has been such as to deny the rationality of science" (p. 5). "The progress of science has now reached a turning point. The stable foundations of physics have broken up." "The old foundations of scientific

[6] Macmillan, 1925.

thought are becoming unintelligible." Such conceptions as time, space, matter, and mechanism "all require reinterpretation" (p. 23). "The truth is," he continues, "that science started its modern career by taking over ideas derived from the weakest side of the philosophers of Aristotle's successors" (p. 24). The practical outcome of the traditional science is that "nature is a dull affair, soundless, scentless, colourless, merely the hurrying of material, endlessly, meaninglessly" (p. 77). He admits the "astounding efficacy" of current science, recognizes that "it is still reigning." "It is not only reigning, but it is without a rival." "And yet —it is quite unbelievable."[7]

Hitherto this 18th century science has in fact reigned supreme in the modern world which it has brought forth. But its critics are not careless thinkers. Their words cannot be lightly laid aside. If as seems entirely probable our scientific presuppositions must be recast, then we may confidently expect the greatest revolution in thinking that the world has seen in many a long day. To the popular confusion already

[7] Since this was written many other books to like effect have appeared, notably A. S. Eddington, *The Nature of the Physical World* (Macmillan, 1928).

existing in our moral and social thinking will be added a confusion of a more perplexing kind, for the new results of science seem to contradict common-sense on which science had originally based itself. When we must change the way in which we think of time and space and matter, a still larger number of us will be at sea. But the situation will bring, with the greater unrest and genuine uneasiness, both stimulus and opportunity. Already thought is being stimulated at the prospect.

Quite correlative with all the foregoing is a new and growing interest in philosophy and art, as man's special agencies to bring unity of outlook. When a popular story of philosophy at five dollars a volume becomes a best seller, with 215,000 copies sold in four years, we have evidence that man is looking about. And what is true on the more popular level is even more true of the fewer who are more capable. When also we consider the renaissance that art criticism is having, there is further evidence that among us new life is stirring.

What shall we conclude from this rather extended survey as to the situation confronting our civilization?

First, there are certain problems affecting what have hitherto been reckoned as the very vitals of associated life, morals, the family, institutions in general. Possibly the difficulty here is rather one of transition than otherwise, transition from a static philosophy of institutional life to a dynamic basis. Even so, much is meanwhile at stake. Popular doubt as to whether morals and institutions in general have any inherent basis is widespread. If this should spread and last through as much as two generations the loss to the social inheritance might be serious. In ability and disposition to slough off tradition our civilization surpasses any preceding, even the Athenian; and Athens failed to endure. We cannot be indifferent to these problems.

Then, we see a great variety of unrests, with much overlapping. The range is very great. At one end, monotony of life bringing by compensatory reaction what seems aptly described as the "jazz age"; at the other end, the most serious felt need for an inclusive view of life adequate to integrate the whole. Among and amid all diversity, throughout it all, little or no essential agreement on anything. Our greatest American thinker says that "if ever there was

a house of civilization divided against itself, it is ours today."[8]

Does someone ask, "Well, what of it? Unrest is not a new thing in history, but the world goes on."

The world does go on, and will go on. But men and civilizations are different. Men live and die. Civilizations also have lived and died. Some men and some civilizations have lived well, nobly; others ignobly. Unrest—of the kind we have been studying—is a sign that all is not well. The continuance of such unrest is sign of continuing failure, failure either to sense the evil or failure to remove the evil. Unrest as such is a sign of life, first as sensitivity to a situation out of order, then as movements to put things to order. The effort here made is to be intelligently sensitive to what is out of order, in the hope that we may thus know the better how to proceed and may be the more disposed to make the appropriate efforts.

In comparison with the past, this period has a certain basis of hope beyond any preceding age. Always hitherto the leisure necessary for leadership and constructive work has been gained at

[8] John Dewey, in Page (ed.), *Recent Gains in American Civilization* (Harcourt Brace, 1928), p. 257.

the expense of the submerged many. Athens was based on slavery. With machines the situation is now different. We have in the aggregate wealth and potential leisure beyond any dream of the past. With these new resources we should make the world blossom as never before.

VII

THE LESSON FROM THE SURVEY

OUR CIVILIZATION has been passed in review before us, and all is not well. We have found certain urgent problems more or less separable from each other. We seem to find besides one central and inclusive problem which in part grows out of the others, in part underlies them, but above all constitutes in and of itself a new and distinct problem. We now ask as to how we shall describe to ourselves the total resulting outlook so as to get from it the maximum of leading as we attempt to deal with the situation, including in particular our attempt to guide education.

Several possible descriptions present themselves. Two perhaps stand out: Man is not happy, and man lacks faith. So soon as these particular words are used, a host of old associations at once arise and clamor for acceptance in our thinking. Many of these associations are of such theological and philosophical implications that they would if permitted so ruin the meaning of our terms as to start us off again on the

old winding roads that lead nowhere. These misleading invitations and temptations we must, as we can, refuse. Instead let us try to take our beginning definitions from ordinary experience and refine upon these as later developments may prove necessary.

Man is not happy. Our civilization in spite of its many successes is itself not yet a success. Indeed, matters may be getting worse.[1] This is not to say that everything is wrong or that all people are unhappy all or even most of the time. Either statement would be a gross and even ludicrous exaggeration and misstatement. What is affirmed is that when we compare this civilization with others, part by part, and one part of this with another part of this, we find ourselves concluding that our present civilization as a whole, as a one-thing-to-be-considered-and-weighed, does not meet the demands naturally and properly to be made of such things. For too many of its people, for too much of the time, in too many and too important respects,

[1] Note these words of Mr. I. A. Richards: "A sense of desolation and uncertainty, of futility, of the baselessness of aspirations, of the vanity of endeavor, and a thirst for a life giving water which seems suddenly to have failed, are the signs in consciousness of this necessary reorganization of our lives."

it fails to bring—allow, stimulate—the kind and quality of life which we desire and we think might be expected. We express this for short by saying that our civilization is not a success, it does not make men happy as it should.

Man lacks faith. Again it is not true that everyone lacks all faith, but that in certain highly important respects too many men fail to find such an outlook on life as points a satisfactory path and stirs and nerves them for best effort. Something about this civilization in comparison with others and with itself seems to withhold this faith from these many people.

Man is born for struggle. Effort is the very life of his life. This is no metaphor, but as sober a statement as that fire burns or that plants grow. Man, however, is not happy if his struggle lacks faith. Indeed in the degree that faith be lacking, in like degree it is rather as the automaton and not as a thinking being that movements are made. This we see not only in reflexive movements and in convulsions that seize us, but as truly in ordinary affairs. Hardly can one put forth intelligent effort if he fail to see the end or if he believes that in this case effort will utterly fail to effect its end. And herein is the failure of our civilization. While it seems

to offer indefinitely many specific opportunities, small and limited in character and value, while in these and their like faith is easy and natural, as regards great things, adequate to stir a man to his very depth, ample to enlist his whole soul, —in these respects our civilization fails cruelly for too many, possibly for most. To too many no worthy vision appears. What is seen does not stir, or stirs but little. In particular not many are stirred in unison, so that we lack that comradeship in great causes which has been wont to rouse a whole people.

At this point there will come forward some from the unburied past to say that all these things are indeed true and that the only answer is their answer, the one they have always known: It is man's pride in his intellect that has destroyed his faith. He must accept something else on some other basis. When we ask these people what this something else is, they make many replies. Some speak of "pure truth," others of revelation, still others of mystical experiences or of intuitions. Great diversity, but all with this common description. These faiths proffered thus from the past have each and all a history. Each was devised or hit upon under certain conditions of lack then existing, and was

thus welcomed as an answer to that lack. In our time of lack we are then asked to accept at second hand the devising of an earlier time to meet its problem. In effect we are denied for ourselves in our time the privilege which the earlier time exercised. We are by these people refused permission to find or devise a system for ourselves to meet our lack as we feel it.

Those who thus offer are doubtless honest in their advice, but the thing they ask of us is exactly what we cannot grant. We cannot deny the reality of our problem or refuse to face it nor can we set aside the conditions which determine it for us. Our problem is to find some way of looking at things now actually confronting us which will on the one hand do justice to our intelligence, leaving us free to question in the new full fashion, and on the other shall so orient us with regard to all we see that we can integrate ourselves in terms of it, integrate ourselves within our actual situation so that we can see and feel and accept a cause or causes worthy of our deepest selves.

And as we answer thus the men of the past, some more modern-minded, will be dissatisfied and will ask about our word faith and its implications. Are we not, these will say, proposing to

seek again a creed, only one in which we of this age can feel faith? Is it not the old question of orthodoxy over again? Do we not know, they will go on to ask, that this generation has renounced all faith in creeds of any and all sorts, that orthodoxy has gone to return no more, that creeds by their very nature get out of date and so bind rather than free, that even the word faith is under evil suspicions for its past associations? That come what may, this age proposes to hold unimpaired its right to question any and everything at any and all times?

When we hear such protests we have to be sympathetic, for we too are of this age. But we must not be simply explosive in our protests against past errors. The closing sentence of this protest sounds itself very much like a beginning toward a new creed, extravagantly expressed to be sure, but still a specimen "article of faith" in a modernist creed. Would it not be safer to feel our way more carefully through the difficulties? Possibly most moderns will agree that as much as in us lies we have done with final statements, that orthodoxy has been and remains a hateful thing, that things do change and we propose to hold to the consequent necessary right of question and revision, that the

word faith has been used in repellent senses. All these things and more we might agree to. But it is a condition and not a theory that confronts us. Things are not all right. Life is for very many not as rich or whole as it might be. Many, including often the very finest quality of souls among us, do yearn for something to which to give their best. Meanwhile they stand unsatisfied, unexpressed. Can we at any rate propose a program of search that will at least get effort started? Search is surely better than standing idle and once started who knows what we may find?

To this beginning of honest search we can perhaps add helpfully a few remarks. Without professing finality, it seems easy to agree that some things are on the whole more desirable than are some other things; a toothache as such is admittedly less to be sought and more to be shunned than is an engaging conversation about some question we wish to pursue. Common-sense supplies us with some tentative standards of criticism under various heads; let us begin with them and improve upon them as best we can in any way we can find out. Again, we find already in operation certain methods of attack upon problems, not perfect to be sure but better

in some respects than those formerly available. In certain respects these methods have been so well tested—we call these science—that we seem authorized to believe that they will continue to serve us well if only we use them wisely.

In the recent history of physics we seem also to get new and helpful light on the management of our proposed search. This most trustworthy science had made certain assumptions and on them had succeeded so well that many men gave these assumptions final credence and in that faith began to restrict life. The soul of man found itself bound to soulless laws. In the words of a great modern physicist and writer, "There was a time when the whole combination of self and environment which makes up experience seemed likely to pass under the domain of a physics much more iron-bound than it is now. That overweening phase, when it was almost necessary to ask the permission of physics to call one's soul one's own, is past."[2] Several things are implicit here which may help us. One that experience is the best basis we know for testing our hypotheses and assumptions. Another that no hypothesis or assumption is to be

[2] A. S. Eddington, *The Nature of the Physical World* (Macmillan, 1928), p. 334.

accepted except as it stands (and continues to stand) the test of experience. Still another that the whole range and content of experience must be taken at least into potential account when testing is made. It is not here suggested that Eddington originated any of these—for he did not—but his whole book is eloquent with illustration that in respect of them modern physics has come recently through its own researches to see a great light. It accepts these now as but yesterday it did not. The great lesson here for us is that further and better study, when based on actual experience, holds at least the hope of correcting the errors of less or worse study.

It was asserted above that in a way faith is necessary to endeavor. It may for our use here be pointed out once again that the reversal of opinion within physics just noted was effected among physicists without loss of faith in physics itself. Why? Because physics is not properly or essentially a body of conclusions from research but rather a method and an attitude in research. It was thus a victory for physics, not a defeat, when Newton yielded to Einstein and this result sustained rather than weakened the physicists' faith in their procedures. This in turn is not to say that procedures are final, they

too are subject to observation and testing. They illustrate, not deny the worth of the questioning attitude. And they point to the possibility of a greater faith in outlook and procedure of study than in any specific results of study. Faith can be put on a dynamic basis.

One step further into our experimentalist position may be worth while. Some will ask with feelings of dismay whether, if nothing be finally fixed and everything is to be questioned, chaos does not ensue? How can we question everything simultaneously? The answer is that no one attempts such a thing. No one questions everything at once, any more than one questions every word when he uses a dictionary. The parallel is so true as to merit our further notice. When we study the meaning of a word the "final" appeal, so far as there is one, is to contexts. Dictionaries are, of course, made on this basis. Some one might then ask: If we get the meaning of each word from its context, how can we get any meanings when we question all the words, for then the contexts themselves become meaningless? The only answer is that sensible people do not question all the words at once. Any word may be questioned at any time, but if so there will be many others not then ques-

tioned. And a general process of such conscious questioning inevitably results in an on-the-whole increase in precision of meanings. There is no finality in the process. But equally there is no chaos about it. One has only to look about him and he will see, to try it and he will find out.

It is precisely the same way, in fact, with everything else with which we have to deal in this world. We have always on hand a stock of more or less reliable meanings and knowledge and standards and ways of behaving. We no more question all at once than we question all the words we use. But we may question any one at any time, and be perhaps the better off for the scrutiny we thus give to that one. And continuing the process of conscious study we gradually make all-round improvement in our knowledge and behavior of all sorts. That is, we surely would accept that times change and knowledge and behavior get out of date. But this only means that our world is more complex than we first said and, Alice-like, we have to run very fast in order to stay where we are. Indeed it is chiefly because we live in this kind of world of change and decay that we have been compelled to give up the old static logic of fixed entities and final distinctions.

So underlying our resolve to remain free to question anything lies a logic which says that we can no longer accept the conception of fixed substance as underlying phenomena or of fixed distinctions as inhering in it. The new physics now denies substance to matter. On all sides evidence accumulates that it is events not substances which we must study. We come then to see that the distinction between structure and function depends on what we are interested in at the time. What we call function at any time is the movement we are now concerned to study. If so, structure is the name we give to those other events which are then conditioning the movement. Thus if an engineer were studying Niagara as a water power, he would count the banks and bed as structure and conditions. But if he were asking whether the falls will not in time cease, banks and bed become movements and he studies them accordingly as results of other things as conditions. In like manner if we are studying curiosity we take eye and ear and fingers as structure and conditions of expression; but at another time we may ask how eye or ear or fingers were developed during the long ages and these then become movements and processes and are studied accordingly.

The excellence of this way of looking at things is that it is in line with the way in which we have always principally behaved whether we knew it or not. In it we find, perhaps unexpectedly, the prose we have been speaking all our lives. We have always depended on experience, whatever we may have said to the contrary. So that once we get over the surprise of name or conscious conception, the facts and processes become obvious and commonplace. Behaving this way we have pretended otherwise. But the results of giving up the old pretense are far-reaching.

For one thing we now see that experience is indeed the beginning and end of all things and that all our interest and endeavor is to appreciate, understand and control and so improve experience. Let me hasten to add, lest some mistake, that we do not and cannot have private experience, that is strictly private experience, though there are degrees of privacy. Everywhere and all the time other people are factors in our experience. Without our parents we had not initially been. Without the care of others we had not long continued. Without others, language and exactness of our actual meanings had been denied us. Actually without

others we do not think. So that we are inherently and inevitably social. This does not mean that we may not at times be selfish and antisocial. These are observable actualities, but they are simply mismanagements within the fact of inherent sociality. The fact remains. The possibility of misuse has practical implications, is big in fact with the possibility of improvements in human relationships.

But it is not the province of this book to present a system of philosophy, still less to urge its acceptance.[3] The point here is to accept the inquiring and scrutinizing disposition and put it to work, to begin where we are and go on from here questioning anything and everything that it interests us to question, only do a good job of it—the best we can. If there is any basis of faith in things anywhere, surely this is at least a start toward finding it. If we start where we are we have at least some sort of roof overhead and a set of working tools to begin with. The roof may be leaky and the tools dull and unsuited, but such as they are they are ours to use

[3] Those who may wish to read further on the line here suggested are directed principally to Professor Dewey's writings, *Experience and Nature* (W. W. Norton, 1929); *Human Nature and Conduct* (Henry Holt, 1922), and *Reconstruction in Philosophy* (Henry Holt, 1920).

and improve. With these, with our inquiring mind, and with whatever will we can muster, we can face forward and go to work. If any are troubled as to which direction is "forward," I should myself say that it is like MacGregor and the head of the table. Search finds the forward direction. The search for meanings is peculiar among efforts: failure itself brings meaning, a true meaning even if not the one sought. One now knows better what to think. If one is but willing to be open minded as to ends as truly as to method, search will—by and large—open up new meanings which inform and guide. Thus does "forward" get its inherent definition. And this is no logical quibble but a faith and a program, a faith that inquiry does more or less inevitably succeed in learning, and a program which wills to try it and intends to base life more or less consistently upon it. To what does this program commit us?

1. As for faith, we are going to seek one as big and wholesome as we can find. But meantime we are going to start modestly. We shall begin where we are with whatever stock in trade of life we can find to hand, and live on this as we make an inquiring life our main line venture, ever seeking the larger faith. This pro-

gram carries a double advantage. It is in fact acting on a faith while beside it best promises to find whatever greater basis of faith there may be ahead. Possibly this small beginning faith may grow to supply the other, but that is another matter.

2. As for happiness and richness of living, we shall for ourselves not seek these directly as such, but instead we shall seek deep and productive interests—deep, in that we can and shall lose ourselves in them, productive, in that they will sprout other like productive interests or, perhaps better, ever grow as we work with them to include more and more different kinds of life, more and more finely differentiated, better and better organized, always, however, so as most to lead on to like growing both in ourselves and in others whom we touch.

If some wonder whether our program includes anything like morals, we may refer to this growing life as a possible criterion. Is there anything more to be sought or approved than life of the kind which fosters such growing life, or more to be shunned or regretted than life which thwarts or hinders it? And if good for each, why not seek it for all? One advantage of such definitions is that actual experience is made the

basis of differentiation as study becomes the method of finding. Both stand opposed to the old authoritarian morality which, as has been well said, is blindfolded. Not having been founded on a study of consequences it is not open to correction by the sight of disastrous results.[4]

3. We may from another point of view say that we are in all of this most concerned with building persons, masterpieces of individuality, persons that ever grow themselves, persons that always respect a like growing in others. And one most essential ingredient in this growing is continued increase in self-direction according to increasingly self-sensed and self-organized meanings, the meanings themselves being more and more numerous, better and better founded, ever finer and finer differentiated, ever better and better integrated—all always so got and so organized as best to promise more and more of such growing both in us and in others, all together.

Such a growing personal individuality seems moreover impossible of general or long-run attainment except as one lives in groups, each of which itself in turn is building such an indi-

[4] Durant Drake, *The New Morality* (Macmillan, 1928), p. 9.

viduality. Here the discussion returns to a former consideration met above as we discussed the Southern situation.[5] If the South is to allow and foster the best growth for its citizens it must itself as a whole seek to make of itself a like unified and growing individuality. And so with any section or any nation. In this matter we are in fact all members one of another.

So far as now appears, this is the program resulting from the survey of our contemporary civilization. It does not offer itself as a panacea. There may be problems which it shall fail to resolve. But it does go forward in the faith that honest searching is the surest basis for finding.

[5] See *supra*, pp. 11 ff.

VIII

THE CONSEQUENT TASK OF EDUCATION

AT LENGTH we come to the part which education should play in the situation we have been considering.

It seems first of all fair to say that if our difficult situation is to be met, the promising effort at helping matters at least includes education as part. More specifically, we must look to education to broaden the view and deepen the insight of a larger proportion of our people, else the next generation may merely repeat the present inadequate interest and grasp. The needed education, let us hasten to anticipate, cannot be one conceived as propaganda. It must aim rather at more and better self-direction, the kind of self-direction which trusts meanings, which intends to act in the light of meanings sought and found in the situation itself ever more broadly considered, meanings which change our ways of thinking to more adequate ways and so direct our efforts along more fruitful lines. Our hope lies then in an education which leads

to the seeking and obeying of ever better meanings, and to the building of personality ever more disposed and better equipped thus to seek and thus to obey.

All along in our study we have been finding elements in the situation which make definite demands upon education. We have also from time to time found specific suggestions as to the kind of education needed to meet these demands. A succinct summary of these demands and suggestions may help to orientate us now.

As to demands:

While in reality it is the larger situation that we have all the time been facing, still it has been in terms of the South that the discussion has especially proceeded. The South has served as a specific instance more or less typical of all the groups large or small that we are concerned to better. What then are the more definite elements in the Southern situation which make demands on education?

We found in the Southern situation certain outstanding hindrances to a bettering of civilization. Whether we think of these as hangovers from an outworn past or as fear reactions in the face of on-coming change or as a foretaste of the approaching evils of industrialism,

they seem for present purposes to reduce themselves to two: first an unwillingness on the part of the mass to think broadly and, second, a willingness on the part of the ruling minority to disregard the welfare of the less privileged. So stated, these are but the shortcomings of humanity found throughout history. But generalizations so broad as these require content if they are to guide. In this case content must come from actual concrete shortcomings to be found in the South. As regards unwillingness to think broadly we must give the needed content in terms of the specific religious, political and social narrowness at work in that section, principally the specific unwillingness there found to extricate present life from the trammels of stifling tradition. When we come to the selfish ruling minority and its willingness to limit unduly the opportunities of the rest, we must think not of one specific minority group but rather in terms of varying minorities, more or less over overlapping, one unwilling to provide adequate public schools and libraries, another unwilling to let the Negro live on just and equal terms, still another unwilling to help the rural people to fuller life. It is at once evident that the inability or unwillingness to think broadly

is part of the unwillingness to assume a just responsibility for the less fortunate condition of others. It must also be noted that all these shortcomings and attitudes so pervade and interpenetrate each other that such words as "the mass," "the ruling minority," and the like are hopelessly misleading if we do not take particular pains to the contrary. Indeed it is probable that the less privileged by their own narrowness stand most in the way of improving conditions. And again and all the time there is no disposition to say that the South is sinner above others in these respects. It is simply that only Southern sins are here discussed. We must, however, give specific content to our educational task by thinking of such unpleasing characteristics as the intolerance of political differences, as a persecuting religious orthodoxy, a narrow and puritanic view of pleasure, Fundamentalism and its fight upon open-minded study, the KuKlux with all its abominable hatreds, the American Legion and the D. A. R. with their shallow patriotism. At the same time we must think also of the inadequate schools, the discriminations against the Negro, the poverty of books and intellectual interests, and along with it all the accursed refusal to face and discuss unpleasant facts. It is

such things as these that give specific content to the work which education must undertake in the South. The more difficult the task the greater the bravery and clearheadedness needed for facing it.

But the peculiar shortcomings of the Southern situation by no means complete the tale. Education must face also those problems which characterize our new civilization in general, specifically the task of bringing our institutional life, both as to effective working and as to intelligent justification, abreast of the ever shifting scene. For this it seems clear that we must translate our fundamental philosophic outlook from an old and inadequate basis of static entities into a new system more adequate to deal with shifting elements. The task is two-fold: to remake our institutions to fit the new demands, as now they do not, and to think through to a new philosophy which shall give the needed help in revising our institutions while at the same time it serves to integrate our souls in the perplexing new situation.

Again we must give content to these general terms. If education is to receive the needed help, we must face the many specific problems and troubles that now beset,—decline of old authorities, groping about for new, experimenting with

the theory of none at all, "flaming youth," divorce, "companionate marriage," bootlegging, increasing crime, "jazz age," drift, aimlessness, rampant individualism, unhappiness, unused and restless energy, lack of integrating outlook. To name all these in one breath may seem to some a hysteric shriek. Possibly so. But again there is no good in refusing to face disquieting facts. Nor, in my opinion at least, need we feel discouragement or dismay at the array thus set out. Rather is the most discouraging element in the situation not so much the list of unsolved problems, as the unwillingness to face the issue squarely and make a sufficiently radical effort to see what is involved. If that be done, the battle, it may be asserted, is half won.

Wherever we look there we seem to see the need to think more broadly and wisely so as better to make the shift from the old and now more or less outworn traditional set of institutions, and the corresponding need to be less selfish in our attitudes that we may be willing to follow the argument and broaden our interests to keep step with our broadening thinking. Ever broadening insight, correlative broadening interests, these general terms with their appropriate specific contents seem to indicate

the directions along which education must work.

But it is possible to be somewhat more specific in suggested guidance for the educative process. Here we may utilize whatever of suggestion has emerged during the process of earlier discussions. That the different suggested headings overlap is but to be expected. Life remains one, however it be analyzed or divided.

1. Whatever else education does it must work to build individuality. And this, as we saw, is in essence the making of a work of art. Meanings must be so integrated as to form a satisfying whole and unity. And the meanings so used must be the tested meanings of life, answering on the one hand to the actual conditions of life and on the other to the highest attainable ideals for remolding the present actualities always into something higher and finer. Here also, since we deal with human personalities, the process is successful only in the degree that it becomes increasingly self-directed while still as always directed continually in terms of ever clearer insight into conditioning realities and in terms of ever higher and finer vision of an ideal to be sought. We wish for each person, as we wish for each group in relation to all others, that he shall increasingly make of his life such a uni-

fied integration of the meanings from his own situation as will bring the well-knit satisfying individuality. In this sense the task of life is all one with the aim of education and of art.

2. Education must study consciously to enrich life. Too long have our moralists feared happiness. The enrichment here wished need not mean any selfish or even direct attempt at increasing the sum of one's own personal pleasures. Such attempts usually defeat themselves and the general program besides. But we must study seriously what manner of life is good and how it is good. And the term good we here take in the consummatory sense, good to live. All this we do in order that we may as best we can make a better life prevail. So far from morals opposing such a bettering of life, a clearer view seems to make morals exactly a service function, as it were, to the wider prevalence of this better life. As was earlier discussed[1] we seem to find that some kinds of living lead on to more permanently satisfying life for all concerned. This does not mean a life obedient to mere momentary impulse. Nothing could more thoroughly deny the whole position here maintained with all we know of human expe-

[1] See *supra*, pp. 62 ff.

rience than to suppose that just because any kind of life happened to be wished at that moment it would therefore upon trial prove itself to be best. Study here as everywhere may be expected to bring its hitherto unperceived lessons which must be learned and used or evil follows. But we must at the same time defend the right and wisdom of personal experimentation and of individual choice. How best to conserve all these values in both individual and group life is, of course, difficult, and as such is but one of the problems of life itself. Whatever else may be said, however, or whatever scheme of education we build, the conscious enriching of life must form an essential ingredient in it.

3. Education, as has many times been said, must cultivate the open-minded search. Our older tradition had at its base a professed belief that man could not by searching find what to think. This rejected stone we must make our base. Not that we look for a state where no mistakes will be made, but rather that we must so manage our education that the disposition and the ability to search shall grow with age. Tested experience, difficult as at times may be the testing, must form our only basis for judging. On this conscious testing must the self-direction

found itself which we wish for the personalities we would build. The building up of the disposition for open minded search must permeate our school in all its parts and procedures.

4. A further principle for managing our schools is respect for personality. As far as in us lies all institutional modes and forms should be tested by whether they do in fact best promote the self-directed growing above discussed. We must on this basis seek to build the widest feasible wish and willingness to let others live their lives as to them shall seem good; the limits here proper, where to draw the line, will probably be debated as long as man is man, but that need not trouble us. The running of our schools must then be so directed as to effect the maximum feasible of this upbuilding respect for pupils and for teachers, as for all others concerned. Creative work seems the actual key to effectual respect. We shall then work in season and out for growth in the ability and disposition to create. On this basis shall our education seek to respect the personalities of all concerned.

When creation is mentioned at this point some will at once think in terms of "art" only, while others will say that only the few can create and the mass must accept what the more

capable devise. Space does not suffice for adequate discussion of such important points. In answer to both it seems that creation in some measure permeates all thinking, all conscious action, all experience directed in terms of the present current integration of meanings. To decide upon so simple a matter as crossing a busy street one must think at the moment and on the spot in terms of the elements and factors then at work in the actual situation. No amount of past or distant thinking, however well done, could suffice to make present thinking unnecessary. One on the spot must at least decide which past solution fits the present case and this means thinking here and now. In this way does the need for the present integration of meanings arise from time to time all through the day in even the dullest brain allowed to run at large.

Similarly with any planning,—how to spend this evening, how to seat my guests, what rug to choose, where to hang this picture,—there is necessarily involved a certain amount of creation. In each such instance the excellence of the creation will depend not simply upon "native ability" but as truly upon the previous experiences along this line and how well these have been

utilized. Creation does not best go on in a vacuum but amid stimulating examples. Creativeness can thus be cultivated in each on his own level of ability to learn. And the rewards are great. To increase in effective creativeness not only yields better results objectively considered, but even more does it enhance the richness of life to those who engage in it. And herein lies one of the severest condemnations of so much of present American life. To buy and to hire have become so easy that a generation has grown up demanding excessive thrills and lost in great measure to the quieter satisfaction of cultivated creation. If the creative element can but have adequate place in the lives of our people, one great step will have been taken toward removing the unrest discussed above in Chapter VI. It is here that our schools of a generation ago were so barren. We are now doing better, but much yet remains to be done. Adult education, properly interpreted, will find a rich field of labor here. Every housewife has some sort of home. By proper study she can make it more beautiful and more satisfying generally, and will herself enjoy life the more in so doing. That life is full of such opportunities becomes obvious as soon as we but open our eyes.

The lessons here for the school are abundant. We must stop thinking of education as merely book knowledge and school skills authoritatively handed down. Books and skills at best are but means. School must be as broad as the feasible richness of life. The enrichment of life during the school years must be at least one principal guiding aim in our educational program. The creative working at life experiences must be the typical procedure. Books and skills will be needed and in the end will be more fully mastered than now, but everywhere and all the time we must know that these and their like are but means and thus quite secondary to the enriching of life.

The new school, it seems safe to prophesy, will increasingly base itself upon the fact of creation. We shall see that all learning has its creative (imagination) aspect as it has its fixing (habit) aspect. In some instances the one aspect looms larger, in others the other, but both are always present. Too much has an insufficient view of education kept the two factors apart. Allying itself with tradition and entrenched privilege, this inadequate outlook has passed out the word that only the few could create, the many must forever accept. Mis-

taking the social consequences of creation for the psychology of the process it has in effect laid down doctrines both for society and for the school that would if permitted tend to render the many more easily ruled from above while at the same time it also impoverishes their lives. A truer education, while admitting that but few will be found making great additions to our stock of discoveries and other highest achievements, will still see in creation a fact as wide as adaptive thinking itself. And on this fact will it base its program, knowing that in so doing it is increasing the effective intelligence of each and accordingly will in so doing increase, by and large, the happiness got from life.

With this general preliminary discussion a few specific suggestions for actual school procedure may now help to carry forward the line of thought.

First, negatively, let us cease to think of education as acquiring subject-matter, with examinations as the goal and test of the process. At the best the acquisition of subject-matter and skills and the testing thereof are but small parts of a much larger whole. At the worst, such a conception of education and of its goal are

most vicious means of defeating the true education. The amount of waste effort in our actual school work due to these misconceptions is incalculable. And sad to say much of our so-called "scientific" education so underwrites this outworn inadequate conception as to give it a new lease on life. We shall never succeed with education until we make our conception of it as broad as life and see every instance of learning as part and parcel of building a self which shall be correlative with life thus broadly considered. It is not subject-matter or skill that we primarily seek, but a growing personality with a continually enriching life.

Then, more positively, let us set up new conceptions of our goals (technically called educational objectives), of method, and of the curriculum.

These new goals have perhaps already been sufficiently implied, but a more explicit statement may help. The customary conception of "educational objectives" is of specifically stated achievements, static therefore and fixed in advance, for the most part in the field of knowledge and skills. In comparison attitudes and appreciations receive but scant treatment, partly because they do not satisfactorily lend them-

selves either to assignment (under penalty) or to measurement. Instead of such static goals it is here urged that we need a new kind, goals that are dynamic, that inherently involve and imply a growing and a leading on to further and richer life. To make clearer the distinction between the static and dynamic goals, we may distinguish three things, (a) any typical item thought of as desirable to be learned but standing quite alone and apart from context of life or application, as $6 \times 7 = 42$, or any fact of history or geography; (b) the same item standing not alone but in some stated problem or situation of application, the problem or application, however, itself being merely stated and thus standing alone and quite apart from any actual life content and connection; and (c) some actual on-going instance of life which needs for its successful prosecution the use of the item included in the preceding instances but as yet not learned. These three contrasted learning situations correspond roughly to different curriculum outlooks.

At an earlier stage in the educational history of our country the first and second types above given (a and b) prevailed, with major emphasis upon the first. Later the emphasis shifted

to the second (b) and some enrichment of curriculum content began to be made. Courses of study stated in terms of prescribed subject-matter prevailed, with testing upon acquisition as the measure of satisfactory progress. This point of view, while increasingly being given up by the better theory and practice, may still be called the prevailing attitude. The third type (c) differs radically from the other two. It is life itself, even though lived somewhat artificially in school. What it learns it learns because these things are needed to carry on the life enterprise in which the children are engaged. If a class is putting on a play, they have to coöperate. They therefore learn, well or ill, how to coöperate. If they learn it well, the play and life otherwise go the better for it, as all will sense more or less well. If they do not learn to coöperate, the play is jeopardized and life is the poorer, as all again may see more or less well. If a class runs a school paper, they have to learn how to do it. Otherwise a poorer paper or no paper at all. Similar considerations hold for the more specific knowledges and skills needed for running any life enterprise that may be undertaken. The essential differences between the learning of the first two kinds (a and b) and

that found in the third (c) appear then to be that the former are externally prescribed, largely externally tested, but even more are not learned in those vital and meaningful connections which life only can supply. The latter learnings (c) are inherently prescribed, that is by the demands of an actual life situation itself, are similarly tested, and accordingly are learned with their meaningful connections, near and remote, which the actual life context always supplies. In the former instances the learner, however willing he may be, can hardly integrate the new learning into the warp and woof of his being because life connections are lacking. In the latter, such integration is in considerable degree inevitable.

The differences in the nature of the correlative educational objectives become then clear. On the older point of view (a and b) the objectives were and must be the learning of separated items, isolated from the complex context which only life can supply. For the latter point of view (c) the objective assumes quite a different character, specifically that the experiences may be so had and lived that the best attainable all-round growth results. The whole personality and its growth are here the matters uppermost

in mind for the discerning teacher. Each aspect of every experience has its learning effect. By modern biology the organism as a whole is involved in every act. Many, many learnings are thus going on at one time, both in detail and in connection, all always in a great variety of connections which taken together form that inclusive organization which we may call the personality of the learner. It is this whole, the very self of the learner, that is involved in every act. Its well-being stands always to gain or lose in each specific instance of conduct. So the teacher's serious objective must be the growing of this self, its present actual growing with the greatest possible promise of future growing.

It is much to be regretted that the scientific development of tests and measures has so largely tended to maintain the traditional and unsatisfactory types of objectives. To measure isolated items (a) of knowledge and skill or such items in small reported situations (b) has proved quite within the reach of scientific endeavor. And the resulting scales and other means for measuring form a remarkable achievement. But so far and probably for a long time to come (if ever) the kind of measurement needed from the third point of view (c) remains impossible.

Parts only, not the whole, can be measured. It has thus come about that the measuring movement emphasizing what it can do best and ignoring, largely, what it cannot do has talked in terms of the traditional outlook. With the great prestige which "science" everywhere carries through its astonishing achievements in physics and chemistry anything which comes in the name of "science" gains acceptance possibly beyond its worth. So here in education the great weight of scientific influence, interpreted perhaps rather by followers than leaders, has in effect been used to maintain static and measurable conceptions of educational objectives. At times it appears almost as a vested interest, so fully does the measuring interest support tradition.

With this rather lengthy discussion of educational objectives done, the problems of method and curriculum, difficult as they are in detail, need not for present purposes long detain us.

Method will be the *how* aspect of managing an educational scheme directed toward the dynamic objectives of ever enriching life and ever growing personality. It will be at once clear that we wish such a régime as cultivates self-direction in the enriching of life. Since our pupils

must practice what they would learn, we shall wish for them such living under guidance as gives them best practice in self-directed enriching of life. Intelligent choice of ends and the intelligent pursuit of ends so chosen, both done in the light of foreseen consequences, will be characteristic of the personalities we approve. We therefore shall seek growing in these respects and will accordingly seek for our pupils the experiences which afford educative practice in these regards. Purposeful enterprises will form the typical unit of school life, so chosen and managed on the part of the pupils in connection with the teachers and under their final control that the pupils will get the most and best of growing from them that we can contrive. This test of best learning will as always have to decide what the teacher shall do and shall not do. The same test of actual learning outcomes must decide how much and what kind of freedom the children shall have. But always it is the total learning outcome measured in terms of growing character and personality that is to decide.

To accomplish what we seek for our civilization the teacher in charge of any group must zealously work to better that civilization. Local

prejudices or other deficiency the teacher should know, to the end that, all things considered, the best attainable direction may be given to the learning experiences. This, in conformity with the theory of life here upheld, will not be to dictate but to help. And all concerned must be considered, parents as well as children. Best growing comes not otherwise. The widening of outlook and the enriching of life as goals must determine the teacher's movements of all kinds. Methods will be the outworking of this ideal of life in terms of all the prevailing conditions.

The curriculum conception can here but be sketched. Until more extended and more varied experimentation can be had many details remain unknown to us. In general, however, the outline seems clear. The unit element is the unit of life, the experience. But if best growing is to result, the experiences at any time will be a growing that comes connectedly out of the past and leads more and more connectedly into the future. Otherwise the individual experience lacks depth and bearing. Moreover the succession of experiences must not be one-sided in selection but varied and rich as life is varied and rich in its possibilities. The two

considerations just urged will bring definite demands on the teacher in the way of planning and management, but desirably not in the way of prescription in advance as to times or outcomes. To be acceptable any experience must as contemplated be the pupil's own. This is not to exclude the teacher as a positive factor in the choice, still less to enthrone whim on the part of the pupils (whim as obedience to unconsidered impulse is exactly antithetical to what is here sought). Further, any proposed experience to be acceptable must so reach into new territory as to promise worthwhile learning and growing. It should also be difficult enough to challenge the pupils to their depths but not so difficult as to lie beyond reasonable endeavor. Finally, considering its relation to past and future, any proposed experience should make for the rounded life which we need. Without demanding that all go through one mold, we still can agree that mere one-sidedness is to be shunned.

The curriculum then will be the resulting sequence of life experiences directed as best the school can manage toward the objectives already discussed. The unfolding opportunities of life will be increasingly utilized, care being

taken that the whole be well rounded, balanced. Wherever the school be located, the starting point must be the life already being lived. But the aim will be to enrich that life as fully as may be with the best that is known the world over. Every experience will be so utilized as to broaden the stock of meanings and give them greater distinctness and reliability. The result of bringing materials from distant sources need not for a moment be thought of as lessening individuality, either of community or of person. On the contrary if only the meanings be properly got and integrated, individuality will exactly be built, only richer and better poised, richer in outlook and resources, better poised as now it may see local and personal problems in terms of a more defensible outlook upon the whole of life.

It is this individuality founded thus on a growing richness of life and a poised integration of growing outlook that we desire for every person and for every section. Great is the task, strenuous are the efforts demanded, but great also are the rewards of success. The excellence if not the very existence of our civilization is at stake. We cannot refuse. We must carry on.

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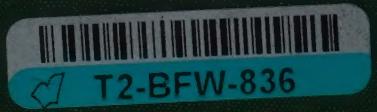
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